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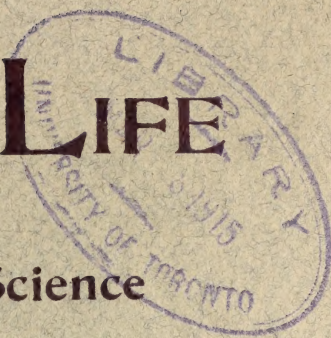


DIVINE . LIFE

DEVOTED TO

The Sacred Science

OF THE



Self-Evolution Of Man

MARCH, 1915.

THE . DIVINE . LIFE . PRESS . 614 . OAKWOOD
BOULEVARD, CHICAGO, ILL., U.S.A.

Ten Cents a Copy : One Dollar a Year

THE DIVINE LIFE

The Pioneer Magazine of the Sixth Race

Whose Invisible Editor is the Conqueror on the white horse—the new Initiate in his solar body.

The CONQUEROR—to him I shall award to eat (the fruit) of the tree of life which is in the middle of the Garden of the God.

The award to the CONQUEROR, is the Eternal Memory : he shall eat the fruit of the tree of life (the fruitage of the life cycle) in the God's own abiding place, the mystical paradise or state of ineffable bliss.

The award to the CONQUEROR is conscious Immortality ; he is to wear the crown of life, and nothing that originates in the soul-consciousness shall pass into the oblivion of the second death.

THE CONQUEROR—to him I shall award to eat a share of the hidden manna ; and I shall award to him a white voting-pebble, and on the voting pebble (will be) a new name engraved, which no one knows but he who receives it.

THE CONQUEROR—he shall be clothed in white garments, and I shall not at all erase his name from the book of life, but I shall acknowledge his name before my Father and before his Divinities.

THE CONQUEROR shall not at all be punished by the second death. He who has an ear to hear, let him hear.

CONTENTS

"OUT OF THINE OWN MOUTH WILL I JUDGE THEE ".....	83
A WOMAN OF DESTINY.....	87
CAN A LEOPARD CHANGE HIS SPOTS ?.....	92
A CREED	94
WISDOM.....	95
SMOTHERED POLEMICS II. THE CENTRAL HINDU COLLEGE AND MRS. ANNIE BESANT.....	96
AN OPEN LETTER TO MRS. BESANT.....	101
NEW ZEALAND HEARD FROM.....	104
ALL THAT GLISTERS IS NOT GOLD ; OR NEO-THEOSOPHY IN AMERICA.....	105
LETTER FROM A BESANTITE.....	111
REPLY BY THE EDITOR.....	113
REPLY BY A. K.	114
THE THEOSOPHICAL SOCIETY INFORMATION FOR ENQUIRERS	115
THE FINAL PARTING—POEM.....	118

The man of purified heart, having his body fully controlled, his senses restrained, and for whom the only self is the Self of all creatures, is not tainted although performing actions. The devotee who knows the divine truth thinketh "I am doing nothing" in seeing, hearing, touching, smelling, eating, moving, sleeping, breathing ; even when speaking, letting go or taking hold, opening or closing his eyes, he sayeth, ' the senses and organs move by natural impulse to their appropriate objects. ' Whoever in acting dedicates his actions to the Supreme Spirit and puts aside all selfish interest in the result is untouched by sin, even as the leaf of the lotus is unaffected by the waters.

—**Bhagavad Gita.**

The Divine Life

A MONTHLY MIRROR OF THE SOUL

CELESTIA ROOT LANG, Editor and Publisher

All unsigned articles are by the Editor

VOL. IX.

CHICAGO, ILL., MARCH, 1915.

No. 3

Entered as second-class matter, August, 29, 1911, at the post-office at Chicago, Illinois under the Act of March 3, 1879.

"OUT OF THINE OWN MOUTH WILL I JUDGE THEE"

MRS. BESANT says, in the Adyar Bulletin, December 1914, that "There are *two* views of Theosophical work, one *narrow* and one *wide*, which are current in the Theosophical Society, and on which members should make up their minds, and having done so, should act accordingly.

"The first (I suppose she would call the spiritual side, if to her there is a spiritual side to Theosophy?) is the view that the Divine Wisdom consists in the teaching of a certain body of doctrines, whether by writing or by speech; [nothing said about *becoming* or living it] to write articles, to give lectures, on Reincarnation and Karma, on the Life after Death, on Yoga and the Interpretation of Symbols, on the Planes, Rounds and Races—this is Theosophical, and this is the only proper work of the Theosophical Society. A certain application of these teach-

ings to the conditions of the day is perhaps allowable, but such application tends to stray into forbidden fields, and is of doubtful desirability. (!!!)

“The other view is that the Divine Wisdom “sweetly and mightily ordering all things,” exists in the world for the world’s helping, [along material lines] and that nothing is alien from it which is of service to Humanity. The chief work of those who profess themselves its votaries will therefore be the work that is most needed at the time, and the pioneer work along the lines which will shape the coming pathway of the world.

“At one time, *when the great truths of religion have been forgotten and when materialism is strong*, it will be its chief work to spread the forgotten truths and to assert the predominant value spirituality [which is equivalent to —when virtue is dead it will be the work of its opposite sensuality, to assert the predominant value of virtue.] At another, when a people is to be prepared for the Lord, [the coming of Maitreya] educational methods and improvements will claim its earnest attention (!!!)

“At another, it will be called to work for social reformation along lines laid down by Occultism.

“At yet another, to throw its energies into political effort.

“For those who take this wider view, the country they are living in, the circumstances which surround them, must largely condition the form of their activities. And since the T. S. is international, it can only suggest great principles, and leave its members to apply them for themselves.

“It can lay down Brotherhood, but whether that shall be cultivated and made practical by Individualism or Socialism, by Toryism, Liberalism or Radicalism, by Monarchy or Republicanism, by Autocracy, Aristocracy or Democracy—on all this the T. S. pronounces no opinions. It can only say : “Son, go and work for Brotherhood :

think out the best way for yourself, and act." [What would you think of those who are working for the cause of Temperance to say to their votaries, go and drink all the whiskey you can hold, and then go to work to oust the saloons !]

Mrs. Besant adds, " It is obvious that since I entered the T. S. I have encouraged the *wider view*, and while I have done my fair share in spreading Theosophical teachings all the world over, I have also worked vigorously in outside matters. "

It is also ' obvious ' that since Mrs. Besant entered the T. S. she has by *her* teaching and that of Mr. Leadbeater's killed the spiritual side of Theosophy and left only the husk or technical side, through her ambition to become a " World-Teacher. "

She further says : " Both these lines of thought, the exclusive and the inclusive, have their place in the T. S., and it is eminently desirable that both should be present in the Society. The first ensures the steady propagation of Theosophical teachings, and the permeation of all religions with them—the Theosophising of religions : the second ensures the application of those teachings to public work, the permeation of all public activities with them—the Theosophising of life.

" While the T. S. was small in numbers and its environment was hostile, the first demanded all the energies of the little band of Theosophists. Now, that the T. S. is large [world-wide] ! and its environment fairly friendly, the *second* is necessary for the growth of its influence.

" The *first* prepares for the new form of religion [the coming of the World-Teacher]—the second for the new form of [Autocratic] civilization. They are complementary, not hostile. But let neither deprecate the other, nor minimise its value. Let each do its work, and recognize that the other has also its place and its work. "

And this is—THEOSOPHY—as given out by Annie Besant, the would-be World-Teacher !

“When waxing stronger, thy Soul glides forth from her secure retreat ; and breaking loose from the protecting shrine, [the Higher Self] extends her silver thread and rushes onward ; when beholding her image on the waves of Space she whispers, “This is I”—declare, O Disciple, that thy soul is caught in the webs of delusion.” (of personality.)

Says the *Voice of the Silence*, the paths are two :
Saith the pupil :

O Teacher, what shall I do to reach to Wisdom ?

O Wise One, what, to gain perfection ?

Search for the Paths, But O Lanoo, be of clean heart before thou startest on thy journey. Before thou takest thy first step, learn to discern the real from the false, the ever-fleeting from the ever-lasting. Learn above all to separate Head-learning from Soul-wisdom, the “Eye” from the “Heart” doctrine.

But even ignorance is better than Head-learning with no Soul-wisdom to illuminate and guide it”

The Dharma (doctrine) of the “Heart” is the embodiment of Bodhi (true Divine Wisdom) the Permanent and Everlasting”

The Dharma (doctrine) of the “Eye” is the embodiment of the external and the non-existing.

Know, O beginner, this is the OPEN PATH, the way to selfish bliss, shunned by the Bodhisattvas of the “Secret Heart,” the Buddhas of Compassion.

The SECRET PATH is to forego eternal bliss for Self to help on man's salvation (liberation). To reach Nirvana's bliss but to renounce it, is the supreme, the final step—the highest on Renunciation's Path.

Know, O Disciple, this is the SECRET PATH selected by the Buddhas of Perfection, who sacrificed the SELF to weaker Selves. ”

O Disciples, which will you follow, the VOICE OF THE SILENCE, or the voice of the would-be World-Teacher. who is throwing all her efforts and activities on the side of autocratic World-Power ?

A WOMAN OF DESTINY

“This is that which we call character, a reserved force which acts directly and without means.”—EMERSON.

NAPOLEON is *the* Man of destiny of modern Europe, re-modelling, re-fashioning its map. It is certainly one of the crowning characteristics of the Nineteenth Century that it produced no less than three Women of Destiny, whose conquests were however not in the material realm but in the subtler region of the spirit. These three women were Mme. Blavatsky, Mrs. Eddy and Mrs. Besant. The latter is the only surviving member of this eminent trio of women and she is still actively at work and

1. By Elizabeth Severs, one of the ablest writers in the T. S. I publish this piece in full, merely italicising a few words, as it shows the amazing hold Mrs. Besant has obtained on some of the very best English minds,—B.

vitaly influencing modern thought and contemporary life.

Annie Besant, P. T. S., may be described as a woman of Destiny in a twofold sense, or considered as such under two aspects, as we study both her own destiny and the effect she has produced on the destiny of thousands of men and women.

Let us recapitulate very briefly the facts of her past which have made her what she now is, a *capable and polished* instrument in the hands of those great spiritual powers, the Masters of Wisdom, to Whose service she has dedicated her life, all that she is and has, and Who *rule the world* and guide mankind and so take their share in shaping the destiny of *every unit of humanity*.

The many crises of emotion and of thought through which Mrs. Besant has passed—crises of thought resulting, as she is preeminently a woman of action, in changes of conduct—should, since man is meant to be ‘a progressive arrangement’ and ‘*with consistency a great soul has simply nothing to do*’, be accounted to her for righteousness, instead of being flung against her as charge of inconsistency, as they too often are. The different beliefs or even the want of belief, she has held at different periods of her life have in fact been extremely useful factors in her final belief and work, *i.e.*, the Theosophical *belief and propaganda*. For each belief Mrs. Besant held, placed her, as she was always a leader, in touch with large bodies of people with whom she might not otherwise have come into such intimate relations, and so made her known to an ever increasing circle. A leader must have followers, and followers of a varying capacity, and of different classes ;

and of various modes of thought. Probably this fact explains why she was temporarily allowed to forget her real knowledge and to hold diverse religious views. As a woman of Destiny she was guided to fulfil her appointed mission and her life shaped accordingly.

We find, therefore, Mrs. Besant as a young woman an enthusiast in the religion into which she had been born, holding orthodox Christian views though of a mystical and very devout nature ; later as a Freethinker spreading the atheistical philosophy, and working as a politician first, of the Liberal party and later as a Socialist; finally as a Theosophist avowing herself by preference a Hindu by religion—so far as that stern creed which desires no converts permits a *Miechcha*, one born outside the Hindu race, to call herself Hindu. Mrs. Besant thus knows, can put her finger on the pulse of Christianity, Freethought, Socialism (to many a religion), Hinduism and Theosophy. She can recognise alike the virtues and defects of these very different creeds and modes of thought and deal with each as necessity demands.

Thousands of clean-living, hard-thinking men and women did Mrs. Besant influence in her old Freethought days, men and women of brain-power and of grit. The Freethinkers and the Socialists come to hear her now because of ‘*auld lang syne*’ and because they still lament her loss and retain an interest in her. She has so interpreted Hinduism as to make its own children recognise the beauty and the riches of their inheritance as they had not done before. The truths of Theosophy have been disseminated all over the civilised world by her tongue of

mingled sweetness and of fire—" words string themselves into ropes of pearls when Gods give her to speak"—and her pen of keen intellect and reason. In Christianity Mrs. Besant is now exercising what promises to be an *increasing influence* dating from her Esoteric Christian teaching and enhanced *by the prophet role she has been playing* during the last few years, proclaiming as she has been doing the second Advent of the Christ, the Lord Maitreya. He, the Teacher of Angels and of men will, she teaches, soon be with us again, he who last trod our earth in Palestine ; and thousands of Christians and members of other religions hear her gladly, accepting the message she brings—that message of good tidings unto which through all the long Christian centuries some devout souls have ever been expecting. Though as ever persecution and calumny gather round His messenger—for such form part of His credentials—His herald undauntedly proclaims the Lord's coming to an increasing audience. Round the Woman of Destiny is ever centered an *atmosphere of strong power* and of great attraction *which fascinates* and holds men's hearts and minds.

Woman of Destiny *is surely she* in whom so many streams of what might have been thought conflicting thoughts meet and—it is the characteristic of her genius—are harmonized and reconciled so as to fuse into a perfect whole. Certainly a Woman of Destiny as we think of the thousands of human lives she has entered and so influenced by her entrance that they are never the same again as before she touched them. "O, Iole, how did you know that Hercules was a God?" "Because," answered Iole, "I was

content the moment my eyes fell on him." Many have confessed they too were 'content' the moment their eyes fell on Annie Besant. They themselves told me so—some of whom she knows and some of whom she does not know—men and women who, seeing her, loved her though she knew and knows naught of them.

Napeolon led legions on to barren victories and finally to a dreadful disaster, the fair land of France was devastated by this one man's genius for warfare and insatiate desire for self-aggrandisement. Yet to the last 'the little Corporal' was loved and well-nigh worshipped by his veterans. The Woman of Destiny of whom I write leads her followers on to that most difficult of all victories, the victory over self, to desire only that power which can be used for the world's helping and not for selfish gratification. The only crown she wears is that which the thorns of slander, treachery, and misconception have fashioned for her brow. Yet the sceptre she also wields is mightily potent by reason of the love and trust some bear her.

A woman much loved and revered, and also extravagantly hated; *infinitely trusted* by a few and despised by the ignorant many. So it is ever with the men and women fate-led: their calm strength, certainty of purpose and strong power calls out both strenuous opposition and vigorous co-operation. And they themselves would not have it otherwise. Both, they recognise, help on their mission.

For those whom destiny leads have always a mission: a mission *to themselves* and a mission to humanity, and the one subserves the other. Whether the warrior or the

teacher role be played, such men and women are Divinely led and Divinely guided to the appointed end. Dear Woman of Destiny whom I and others recognise, love and trust from life to death ; from death to life again, what more welcome birthday-greeting can I bring to you this day than to wish you the speedy fulfilment of your prophecy, the prompt *obedience to your teaching* : "The Lord is at hand. Prepare yourselves to meet Him."

ELIZABETH SEVERS

From "Neo-Theosophy Exposed" by F. T. Brooks of Mylapore, Madras, India.

CAN A LEOPARD CHANGE HIS SPOTS ?

DOES the writer of the above article think of the "thousands of men and women" that Mrs. Besant influenced in her old Freethought days ; and led, not into the narrow way that leads to eternal life ; but into the broad path that leads to spiritual Death ? "The thousands of lives she has entered and so influenced by her entrance that they are never the same again as before she touched them."

We are thinking of the karma that Annie Besant has brought upon herself and these thousands of souls that are henceforth bound to her, by their pledge, and "bound to the wheel of necessity" to help her work out this heavy karma from life to death ; and from death to life again, no one knows for how many thousand of years, and, had she not linked them into her karma, some of these souls would have been free to have worked out their

own salvation, liberation, even in this incarnation.

It is well for Theosophists to ponder upon this phase of Annie Besant's 'Destiny'.

As the writer affirms that, "Such men and women are Divinely led and Divinely guided to the appointed end".—whatever that end may be, if it be to spend the rest of their life in exile, it is Divinely appointed !

"The woman of Destiny of whom I write leads her followers on to that most difficult of all victories, the victory of self." It is obvious that Annie Besant has not herself gained this victory over self, then, how can she lead others to gain the victory ?

A fitting adjunct to this sophistry is found in an address by Lady Emily Lutyens, in the January 1915 Herald of the Star, in which she says, "If you have read that wonderful auto-biography of Annie Besant, you will see that everything which she valued in life was in turn sacrificed upon the altar of Truth." (!!!)

"I have never read any life that so wonderfully illustrates this as hers, and if you would understand why she has reached her present stage" [of self-aggrandisement] "why she has become such a great leader of men, why she is loved, trusted and revered by thousands of her *followers*, read her life and you will understand that it is because she has passed through the fire until the dross of the lower self has been burned away and only the pure gold remains." The writer might have added, this is why Annie Besant is now ready to be—"the Ruler and Teacher of Gods and men."

A CREED.

I HOLD that when a person dies
His soul returns again to earth ;
Arrayed in some new flesh-disguise
Another mother gives him birth.
With sturdier limbs and brighter brain
The old soul takes the roads again.
Such is my own belief and trust ;
This hand—this hand which holds the pen,
Has many a hundred times been dust
And turned, as dust, to dust again ;
These eyes of mine have blinked and shone
In Thebes, in Troy, in Babylon.
All that I rightly think and do,
Or make, or spoil, or bless, or blast,
Is curse or blessing justly due
For sloth or effort in the past.
My life's a statement of the sum
Of vice indulged, or overcome.
I know that in my lives to be
My sorry heart will ache and burn,
And worship unavailingly
The woman whom I used to spurn,
And shake to see another have
The love I spurned, the love she gave.

And I shall know, in angry words,
 In gibes, and mocks, and many a tear,
A carrier flock of homing birds,
 The gibes and scorns I uttered here.
The brave word that I failed to speak
 Will brand me dastard on the cheek.

And as I wander on the roads
 I shall be helped and healed and blessed ;
Dear words shall cheer and be as goads
 To urge to heights before unguessed.
My road shall be the road I made ;
 All that I gave shall be repaid.

So shall I fight, so shall I tread,
 In this long war beneath the stars ;
So shall a glory wreath my head,
 So shall I faint and show the scars,
Until this case, this clogging mould,
 Be smithied all to kingly gold.

From the "U. L. T."

—John Masfield.

WISDOM

Go forth thro' the world and
 proclaim it—
 The way to the Heaven-
 ly Goal,
Is over the sea of life's
 troubles
 In the wonderful ship
 of the soul.

From "SOLAR BEAMS"

—P. W. Gifford.

SMOTHERED POLEMICS II.

THE CENTRAL HINDU COLLEGE

AND Mrs. ANNIE BESANT

*Reprinted from the Journal of the Iranian Association
(Bombay), January, 1914.*

Mrs. Besant wrote to the *Christian Commonwealth*, London, on June 4th, 1913 :—

THE statements sent out to England by a hostile agency in India with regard to the above institution convey a very false idea of the position of affairs.

The college was founded by a small group of Hindu Theosophists aided by myself, but was from its very beginning a Hindu, not a Theosophical, institution. It was intended to teach broad and liberal Hinduism and to aid the great Hindu revival by purifying it from superstition. When several years ago I started the idea of a religious University, the draft charter placed all religions on an equal footing and proposed to affiliate all colleges in which religion formed an integral part of the education. This would have been Theosophical, but the College taught Hinduism only. It is true that most of the money came from Theosophists, and that the Society supplied the voluntary workers, but they worked for Hinduism, not for Theosophy, as in Ceylon they work for Buddhism. The Society in each country works for the religion of the country.

When the Musalman University was proposed, some of the leaders of the Hindu community—of whom the chief

was the Hon. Pandit M. M. Malaviya—proposed that a scheme formulated previously by the Hon. Pandit for a purely Hindu university should be placed before Hindus. Religious rivalry began and it became obvious that if I persisted in my own wider scheme neither would succeed, although it had been approved by the Viceroy. I therefore offered to withdraw it and work instead for the Pandit's plan.

My co-operation was warmly welcomed, for the possession of the Central Hindu College was necessary for the success of the Hindu University. The change of spirit, however, was shown by the refusal of the promoters to admit to the governing body of the proposed University anyone who was not a Hindu. I was myself allowed to be on it, but no other non-Hindu was permitted to enter it, and I was really only admitted because the promoters wanted our College and could not obtain it without my help. The ideal of our College was affectionate co-operation between Indian and English ; in the University, advantage will be taken of English help in education, but the governing body will be purely Hindu. I had agreed that the proposal to give over the College to the University should be laid before the trustees, and with some difficulty they were persuaded to agree to it, some expressing the fear that the policy of the University would be much narrower than that of the College had been—a fear which has already proved true.

An Allahabad paper, hostile to Theosophy, made itself an organ of the Hindu University and began a series of attacks on the Theosophical supporters of the College.

and especially on the majority of its honorary workers who had shown too much zeal as members of the Order of the Star in the East. This over-zeal was checked by myself, but the desired handle for attack had been given. The Hon. Secretary of the College took up a violently hostile attitude towards those workers and towards myself, and fanned every difficulty into a flame.

A vehement campaign was carried on and the more rigidly orthodox Hindus saw their opportunity and, the possession of the College having been secured, the mask of friendliness to myself was thrown off, and the Hon. Pandit openly declared that Theosophy would have no part in the Hindu University. Meanwhile, the suit, instigated by the same great orthodox party in Madras, was brought against me, and every kind of defamation was resorted to, the extremists joining in the attack, seeing the chance of lessening my influence over Hindu youth, an influence ever used to save them from violence. Krishnavarma had advocated my assassination and my life was on several occasions threatened. Orthodox and extremists united in the effort to destroy, and I was attacked with the utmost virulence. I offered my resignation as President of the board of Trustees, but was requested to withdraw it. The position of those who loved me on the College Staff was rendered intolerable, and when a private letter, addressed to a religious group of teachers and students, was stolen, handed over to the hostile party, and dishonorably published in the Allahabad paper, those concerned felt they could no longer work for the College and resigned in a body.

The position now is that I retain the Presidency which I have held since the foundation of the College until the University takes it over, but the real control is in the hands of this Committee. I have resigned from this University Committee in consequence of Pt. Malaviya's statement anent Theosophy, and it represents the exclusive idea, not the inclusive.

Orthodoxy is in the ascendant, with all its narrowness and bigotry, and the reactionary spirit has triumphed for the time. The anti-English spirit shown by the exclusion of any Englishman from the governing body, chiefly by the Bengali Hindus, is most regrettable, for it must not be forgotten that orthodoxy has given the extremist movement its great leaders, Mr. Arabindo Ghose of Bengal and Mr. Tilak of Maharashtra. These used to show bitter hostility to the Central Hindu College because it drew together the two races, and the exclusion decided on bodes ill for the future of the University. The liberal element still found in the University Committee is likely to be gradually excluded, as the orthodox feel their power.

The College has, however, trained a splendid body of workers, and has sent out into India many a good citizen, understanding English through the Theosophical Englishman he has met during his College career. Mr. Arundale has done ten years of work, the results of which remain in his splendid teaching staff, and we have this for a fresh departure. I have bought a fine piece of ground in Benares—not in Bellary as the papers say—and we shall build thereupon, as soon as we have money, a Theosophical

School and College open to boys of every faith. The school opens in temporary quarters on July 7th. We have also the upper classes of the Girls' School and these will reopen at the same time, with the old English staff.

The spirit which permeated the Central Hindu College, the spirit of fraternal co-operation and inter-racial service, finds in these schools a new incarnation, and I have created a Theosophical Educational Trust, of eminent Indian Theosophists and tried English workers, to hold all property. Several large schools are already asking the trusts to take them under its control, and we shall in a few months have as many students in these various institutions as are in the Central Hindu College.

I have no doubt that the money we need will come to us and that we shall create an educational movement, liberal and religious, which will draw together the best elements, English and Indian, in the service of the common Empire. It is true that large funds will be needed, but for so useful a movement they are likely to flow in. For the work will be peace-making—not separative—and will draw together Englishman and Mussalman, Hindu, Parsi and Christian. I hope that help will come from England as well as from India : for we shall work for the helping of both countries, "For God, King and People."

ANNIE BESANT.

15, St. James' Square, London, S. W.

From "The Theosophical Society and its Esoteric Bogeydom" by F. T. Brooks, of Mylapore, Madras, India.

The pamphlet, "The Central Hindu College and Mrs. Besant" is the reply by Bhagavan Das to the above.

Theosophical Society, 268 Flinders St.,
Melbourne, Victoria, Australia.

DEAR MRS. LANG :

December 1st, 1914.

The enclosed is a carbon of a letter posted today to Mrs. Besant relative to her notes on the European war. If you feel that you can use it you are welcome to do so.

Yours very truly,

John M. Prentice.

AN OPEN LETTER TO MRS. BESANT

RE "WATCH-TOWER" NOTES FOR NOVEMBER.

To the Editor, "*The Theosophist*."

Dear Madam :—The peculiar positions you hold and the great veneration in which you are held make it very difficult for me to offer open opposition to you and I would not be found doing so were it not that I feel the force of an inner compulsion urging me to do so.

I have read your notes on the present war with infinite regret and feel that to keep silent and not protest to the uttermost would be to prove myself a traitor to all you have taught me, and to be little better than a hypocrite.

There is indeed much that you have said and done in recent years that it has been impossible to agree with or see any reason in, yet in most cases it has been possible to keep silence because of the conviction that the true inwardness of Theosophy was a spirituality that would come victorious through even the severe strain you were placing upon it—to keep silence when strongly convinced that your actions and conduct imperiled and belittled the T. S. and its neutrality on questions of religion and politics.

But this present utterance is so utterly opposed to all that you have taught and written in the past, so utterly opposed to Theosophy and Brotherhood, so utterly opposed to the calm and lofty altitude usually associated with persons of spiritual development that I am shocked and outraged at it—the more so as a journal of international circulation, of philosophic trend, is made the channel through which it is given to the world.

In the past you have not hesitated to express an opinion of Mr. Lloyd George that was not flattering, but you have not now hesitated to emulate his worst offenses and you have out-Limehoused Limehouse. It would seem that the splendidly-tactful but scathingly-severe rebuke so recently administered by Mr. Johan van Manen has passed over you without any effect.

You have in the past opened to us the splendid teaching of the Bhagavad Gita,—the message of which is impersonal fighting, the burden of which is the necessity of conducting our lives according to the true inwardness of Dharma, yet you deny and negate your message in language but little removed from Billingsgate. You, who have been our teacher, you at least might have realized that Theosophy is not for any nation, or group of nations, but **for all**, the Rhineland children as well as the splendid and heroic Belgians.

Have you not taught us that war is, after all, a great instrument in the hands of the Guardians of Humanity and could you not trust Them to bring out of this most evil cause a result better than mere human prescience could have perceived without the necessity of you writing

to inflame passions and stir up hatred, strife and anger ? The message of Theosophy has hitherto been one of Peace and Unity —you have made it one of Hatred and War, and I wonder if you realise what you have done and what the consequences must be.

I am a very obscure Theosophist, yet for ten years I have given of my best to spread the message of Theosophy, not without some measure of success, and I do not wish, and will not stand by without protest when you deliberately destroy the old landmarks and ancient ideals. I am loyal to the core, I have done my share of providing for the success of the arms of my people, but I demand that Theosophy be kept above the dust of conflict, to be ready to do its splendid work of rebuilding when the present hideousness of life is swept away.

This war will provide an opportunity, when it is finished, for each one of us to do some of the work of rebuilding the Society on better lines, but if it is drawn into personal expressions such as you give us in the "Watch Tower" the T. S. will as a body forfeit its high place as an overseer and Master Builder. And then, perhaps, you will realise in fact what you have taught in speech : the all-embracingness of Karma : the words of the Christ apply to the Emperor of Germany, yourself and Judas Iscariot :—"the Son of Man indeed goeth as it is written of Him, but woe unto him by whom the Son of Man is betrayed."

Yours, etc.,

JNO. M. PRENTICE.

Melbourne. Australia, Dec. 1, 1914.

NEW ZEALAND HEARD FROM !

" The Anchorage, "

January, 10th, 1915.

18 London St., Auckland,

Dominion of New Zealand.

Dear Madam :

I have to thank you for many copies of *DIVINE LIFE* received, and read with much interest as well by myself as those to whom they have been shown.

Beyond a doubt the original intention and purpose of the T. S. have been perverted until it does not now represent the work of H. P. B. and her immediate associates and assistants ; but rather that of a corporation trading in Theosophy and Occultism for the benefit of one or two individuals, supported upon the unthinking credulity of their followers.

As I always believed there was a sound foundation for the discursive material which appeared in the Theosophical publications, this opinion led me to make investigations of an independent nature, and extending over all the best years of my life. The result is a complete vindication of the ancient philosophic system on which the teaching of H. P. B. was founded ; and upon this basis my own propaganda is carried on, without considering any dubious matter issued from time to time by "Great Initiates" who are "on the verge of Divinity," etc., etc.,—but who have nothing to tell us beyond what we may gain from previous publications, and much to say that is quite otherwise than true.

It is possible I may send you some matter from time to time, and if you think fit to make use of it ; and in the meanwhile believe me

Yours faithfully,

—S. Stuart.

ALL THAT GLISTERS IS NOT GOLD : OR,
NEO-THEOSOPHY IN AMERICA

Continued from February issue

FROM that time on, it was plain to me that Mr. Hotchner had the members of the Executive Committee under his thumb, and that they were willing to be led by him. I did not blame them because, firstly : they were new to the T. S. and knew practically nothing of the H. P. B. teaching ; secondly : Mr. Hotchner sedulously courted their good will, more especially that of the Chairman, going out of his way to meet him at lunch, etc., “ talking him up ” to his (H’s) way of thinking. As this Chairman (Mr. S.) was a business man who knew absolutely nothing from a Theosophical point of view (and cared less) and who had joined the Lodge just to keep his wife company, he looked upon the whole matter as a personal fight for leadership, giving H. the preference, for H. had the halo of discipleship on his brow, and I hadn’t ; thirdly : as H. allowed them to believe that he was connected with a “ Master, ” he was, therefore, the accredited representative of the T. S. authorities. Hence they followed his lead, for which—again—I do not blame them; they did not know any better !

Although H. did not hold office in the Lodge at that time, he was the one looked up to, to guide their destinies. The following letter will show the position of the Executive Committee, and also the effort I was making to keep the Lodge to the fundamental principles of the T. S.

October 17, 1912.

To the Executive Committee of the Central Branch of the T. S., New York City.

In the early days of the T. S., the Society had two heads—a spiritual head and a temporal head—if I may put it that way ; a teacher and a president.

At the present time we have the two offices combined in the same person, viz :—our President, Mrs. Besant.

Mrs. Besant as *Teacher* cannot be separated, apparently, in the minds of some of the members of the T. S.

It seems desirable that the distinction between the two offices should be clearly understood.

Mrs. Besant as *Teacher* has a perfect right to teach what she is pleased to, and a perfect right to advertise and promulgate those teachings in any way she chooses. Mrs. Besant as *President* represents the T. S. as a whole ; she is, as it were, the focal point of the Society ; she represents the Society and its opinions ; she is the voice of the Society and its opinions to the world at large. In other words, the Society is not in the position of being obliged to follow Mrs. B. (as President) but quite the reverse. (Just as in this country, if the voters put in the Presidential Office a Republican President, he is supposed and expected to do as the Republican party desires. He is the mouthpiece and representative of the country of which he is the titular head.)

Individual members of the T. S. may or may not follow Mrs. B. as Teacher, but that attitude need not affect their attitude towards Mrs. B. as President. (Members may be loyal to Mrs. B. as President while refusing her as Teacher.)

Some months ago I wrote a letter to Dr. Milton Willis, President of the New York Branch, pointing out the above facts, and he acquiesced and agreed in my point of view. I suggest that that point of view be brought to the atten-

tion of not only the N. Y. Branch, but also to members of the Central Lodge. Indeed, more especially the Central Lodge, seeing that the members, or most of them, are comparatively new in the Theosophical work, and probably (not having examined that phase of the question very closely) are not alive to the distinction between the two offices (Teacher & President.)

Another reason for so doing is this :—

Mrs. B. has made a prediction regarding the Second Coming of Christ. While not traversing her statement in any way, I think it is unfortunate, as the importance of the statement is augmented by her official position as President. Mrs. Besant has said—if she is reported correctly—that the prediction emanates from her as Teacher and not as President (for she is logician enough to see the untenable position it would otherwise place her in) and that members are not compelled to believe that teaching. While that may be all perfectly true, the T. S. (whose motto is “There is no religion higher than Truth” and whose members are not expected to subscribe to any dogma, who are or who ought to be “Truth-seekers”) is in fact being used, as a Society, to father and promote the prediction, which is a returning to the old theological idea of a physical-man Christ to the obscuring and eclipsing of the real teaching of the coming of the *Christ-principle* to each individual, the attainment of which, I understand is the immediate purpose of our development.

Its public lecturers (Mr. Cooper and Mrs. Russak) who are paid by the T. S. to teach Theosophy—which broadly means, the teaching of Karma, Reincarnation and the Brotherhood of Man—are stumping the country lecturing on, and acting as advance agents for, Alcyone and the Second Coming. That can partly be explained by the fact that the lecturers belong to the E. S. and the E. S. I am given to understand, must believe in Mrs. B's pronounce-

ment on the Second Coming "without cavil or delay."

While I yield to no one in my admiration of the genius, enthusiasm and high-mindedness of Mrs. Annie Besant, I think it is far from just that but one side (Mrs. Besants) of the question should be advertised and discussed. The other side—if we are truly seekers of truth—should have just as much importance given it, and should be as freely discussed and dissected as possible, otherwise we belie our motto, for as matters stand now, members who are not prepared to accept this prediction have to stand by supinely and see the Society (beloved by them no less than by the others) used to further what they believe to be a teaching which does not necessarily belong to the Society.

For the dread that the prediction may not be true will come to the front and demand recognition in the mind. And that is a very real dread to those who are consecrated to the Cause.

Mrs. Besant has, in her career made many mistakes. Years ago I heard Mrs. B. assert her belief in atheism; she has since admitted that was a mistake: I have also heard her assert her belief in the Second Coming; it is quite within the bounds of possibility that she may have to admit making another mistake, in which case the T. S. as an organization and representative of the teachings of Karma and Reincarnation would be the butt and laughing-stock of the whole world.

Mrs. B's prediction does not coincide with H. P. B's, and it is a significant fact that some of the workers in the Theosophic cause—among them Mr. Bhagavan Das, General Secretary of the Indian Section, a friend of Mrs. B's—have repudiated the prediction, and in some cases have resigned their membership.

To my mind this question is an important one, one too important to be lightly set aside, and if this question is

shelved in the interests of "harmony" I fear we will be sacrificing something of infinitely more importance, viz:—TRUTH—to gain or keep a harmonious organization to foster and uphold a chimera.

I do not wish to be understood as favoring the proposition that Central Branch should take a definite stand for or against this prediction, but I do respectfully suggest that the question should be treated openly, with lectures for and against, with discussion at the end of such lectures. It may be that the result of such discussion would be the converting of the dissenters to what is rapidly being thrust upon us as a dogma.

As one who holds the welfare of the cause above everything else, I respectfully submit the foregoing for your deliberation, feeling that as you also have the welfare of the WORK at heart, the discussion cannot be other than profitable.

I am, Yours,

—John O'Neill.

This letter was returned to me through the mail by Mr. Hotchner with the following note pinned to it :—

No. 2.

Dear O' Neill :

This was read before the Executive Committee and all enjoyed it. It is suggested that *we defer definite action* until some decision is reached re. the New York Theosophical Institute. Remind me of this matter in about 3 weeks, please. Cordially, H. H.

No. 3.

It has been deferred indefinitely. That is the "policy" of H. that I think is not in accordance with the Theosophic principles.
—J. O'N.

This note of comment is signed "H. H." (Henry Hotchner) and shows my assertion re. his "bossing the show"

to be true. The note meant of course that my letter was "laid on the table"—that there would be no action taken. Months later, when I had the unpleasant job of pointing out to the President of the Lodge (Mrs. Duff) that the Lodge was being run by Hotchner in a way that did not coincide with either the principles or the Constitution of the T. S., I sent her the foregoing letter with the note attached, adding the comment marked No. 3.

As the "Bye-Laws" of the Lodge were totally ignored (I was told months after that they had been lost! by the then Secretary [who was the wife of the Chairman] although I had two copies in my possession) *and as no record or minutes were taken of the meetings of the Executive Committee* the other members of the Lodge were in complete ignorance of the activities of the Committee. Behind the door methods was their idea of "Brotherhood"!

Although I was desirous of being of help in the Lodge, it did not coincide with the policy of Mr. H. to allow me to give any lectures to the Lodge (although I may—without undue egotism—fairly claim to be of use along that line, having lectured one night a week to the Inter-State Lodge for nearly a whole summer) for it was feared that judging from the stand I took in the "class" discussions, I would be too antagonistic to A. B's and C. W. L's teachings to be trusted to lecture to the members. I therefore turned my attention to other avenues, seeking a channel and outlet for my desire to help. I offered my artistic ability to the General Secretary (Mr. Warrington) with the result that I put in three months solid doing work for Krotona, designing the drawings for the official stationery, cover etc, of the American Theosophist magazine. (It is only right to give credit where credit is due, so I wish to say here that my design was made from a sketch-design by Mr. Fritz Kunz, Assistant to the General Sec-

retary, and with whom I had a very interesting and humorous correspondence.) I designed a "Title page" for the magazine which, I am sorry to say (for it was a good piece of work) was never used. Mr. Warrington's excuse for not using it was "the added cost of printing." I had incorporated in the design the words "LET THERE BE LIGHT," and I have often wondered, since the true inwardness of the trend of the American Section has been revealed to me (on the physical plane) whether there was not some "occult" reason for not using that Title Page. I certainly can see now that 'LET THERE BE LIGHT' was not exactly the motto that would meet with the approbation of the Masters (or of the Black Powers) now behind the Theosophical Society.

To be Continued

—John O'Neill.

1319 Waveland Avenue, Chicago, Ill.

Feb., 9, 1915.

Miss Celestia Root Lang,
Chicago, Ill.

Excuse me that I as one of the youngest in the Theosophical Society want to tell you something about your magazine, "THE DIVINE LIFE."

The goal in your mag. is to "clean" the spirit in the T. S. then you think that it is not clean enough, as it was in the earliest times of the Society.

Well, O course there might be something in the individuals of the Society (like in every soc.) what is to be "get out." But your method is wrong. We are only imperfect me and faults as to be find in everybody. You are opposing Mr Leadbeater and Mrs A. Besant. I must wonder how you and whole the opposing party can find

such a faults by these persons. The most wonderful points are : “ Krishnamurti is the Christ ” “ a false God called Alcyone ”. You know as well as the writer of that that the fact is not so. Nobody says that A. is a God more than anybody of us (all we come once out of God—the Absolute).

Mr. L. and A. B. like all the members of the Society and the O. S. E. believe that Christ will come soon and possibly He will use the body of Krishnamurti (if not what then ?) This is not to say K. is the Christ or God—you understand it very well, why you then make things to look wrong ?

In your mag. is som story about Marcus Aurelius. Somebody asks Mr Leadbeater, where is M. A. now-a-days ? L. answers : I do not myself know anything with regard to M. A. This is not to say, that Mr. L should not be a clairvoyant. You must know that *no any real clairvoyant is that for to satisfy anybodis curiosity*. If the writer of that artickel needs to know where M. A. is, he must go and some *spiritist*—their faculty of clairv. is to anybody is use for money. Christ did not give “ signs ” when people asked to see “ Signs. ” May the writer is a clairv.—that Mr. L. *is* that I am sure about.

Then that book “ At the feet of the Master, ” This is in your Mag. : How long are we to see in the “ Herald of the Star ” this glaring falsehood, the advertismnt of Two notable books by J. Krishnamurti

**“ At the Feet of the Master, ”
and
“ Education as Service ”**

How *you* know that this adv. *is* a “ falsehood. ” Please tell and I will be much obliged to you like all who believe this adv. to be *true*. Are *you* a clairvoyant (like your fellow-writers) ? if so let me see, please.

"Birds of a feather flock together"—is to be seen in your mag. (this is told about Mrs. B. and Mr. L.) I know these words belong to you and your fellow-authors. You are doing the most dirty work through your "Divine Life." There is something so black behind that if you self realize it you will stop. Why you do not give your magazine "DEVILISH LIFE"—this name fits much better.

I, like all who trust on Mrs. Annie Besant and Mr. Leadbeater and their faculties, only pity you and your few followers. Both these persons are not any authorities—of course—but they know much more and can see far deeper than both "you" and "me". And *theirs*—Mrs. B's and Mr. L's—*work and consciousness are clean.*

Yours very truly,

T. E. Ahra.

T. E. Ahra,
Chicago, Ill.

Dear Sir :

There are three questions in your letter which require an answer.

1. "How do you know that Krishnamurti did not write the book, "At the Feet of the Master" ?

You will find the proof in the March, 1914 issue of the DIVINE LIFE, which I am sending you to-day.

2. The DIVINE LIFE asked Mr. Arundale to either give the proof that Krishnamurti (Alcyone) wrote the book, At the Feet of the Master, or, remove the advertisement. The advertisement is not in the January, 1915 issue of The Herald of the Star, which is sufficient proof.

3. "Are you a clairvoyant ?" I answer No, I am not, and that I have never been a 'medium.'

I hope my answer to your questions will be satisfactory.

Sincerely Yours,

—Celestia Root Lang.

Celestia Root Lang,
Editor of "THE DIVINE LIFE"
Dear Madam :

As far as I know, Mr. T. E. Ahra is not capable of speaking or writing the English language as he has been in this country but a short time. Another thing must be taken into consideration : that Mr. Ahra according to his own statement to me began the study of Theosophy only last year and has not been in the Society long enough to gain even a knowledge of the fundamental principles of Theosophy, moreover he is not an active member and consequently is little concerned about the administration and internal workings of the Society.

The phraseology of the above letter does not appeal to me as having come from Mr. T. E. Ahra but rather from Mrs. John Forsell, a prominent member of the Finnish Lodge in the Chicago Theosophical Association and a former leader of The Order of the Star in the East.

Mrs. Forsell in her devotion to the Lord Maitreya is an extremely busy woman preparing the way for his appearance, and it is my candid opinion that in her endeavour and ardent zeal to serve the great Lord Maitreya she is guided more by a fanatic frenzy than by good common sense.

Just two weeks ago I was approached at our lodge meeting by Selma Mannen (a Finnish girl who aids Mrs. Forsell in the manufacture of charcoal for incense) and asked to buy some charcoal that I might pay my due respects to the Lord Maitreya by offering up a burnt sacrifice. I refused on the grounds that I would rather contribute my offerings direct to my fellow-men than to court foreign gods of whom I know absolutely nothing. I sincerely hope that I am never guilty of practicing such a shameful piece of witchcraft and sorcery as this, moreso in the lodge room of a Theosophical Society.

Another thing which confirms my belief that Mrs. Forsell is the writer of the above letter is a little incident which occurred just a few weeks after Mr. Charles Lazenby's visit to Chicago. I referred to Mr. Lazenby's lectures in our lodge meeting whereon Mrs. Forsell suddenly exclaimed "O he is a Black Magician" and added many other foolish statements which convinced me that in antagonizing the *person* and not adhering to *principle* she thereby violates the law of UNIVERSAL BROTHERHOOD !

My opinion of Theosophy has always been that in its application it ought at least to develop man (I mean both sexes) to such a point where mere personal likes and dislikes are overcome (laid aside) where they do not affect us any longer and enable us to stand in the light of reason and intuition, capable of weighing and judging matters calmly and dispassionately from an impersonal point of view.

Before I joined the Theosophical Society I never dreamed that slander, superstition, hypocrisy and cant were so prevalent in the Society as they really are at the present time—they seem to be one part of the program.

Sincerely yours,

Asser Kantanen.

The Theosophical Society

INFORMATION FOR ENQUIRERS

THE THEOSOPHICAL SOCIETY was formed at New York, November 17th, 1875, and Incorporated at Madras, April 3rd, 1905. Its founders believed that the best interests of Religion and Science would be promoted by the revival of Sanskrit, Pali, Zend, and other ancient

literature, in which the Sages and Initiates had preserved for the use of mankind truths of the highest value respecting man and nature. A Society of an absolutely unsectarian and non-political character, whose work should be amicably prosecuted by the learned of all races, in a spirit of unselfish devotion to the research of truth, and with the purpose of disseminating it impartially, seemed likely to do much to check materialism and strengthen the waning religious spirit. The simplest expression of the objects of the Society is the following:—

First,—To form a nucleus of the Universal Brotherhood of humanity, without distinction of race, creed, sex, caste, or colour.

Second.—To encourage the study of comparative religion, philosophy and science.

Third.—To investigate unexplained laws of Nature and the powers latent in man.

No person's religious opinions are asked upon his joining, nor any interference with them permitted, but every one is required, before admission, to promise to show towards his fellow-members the same tolerance in this respect as he claims for himself.

The Theosophical Society is composed of students, belonging to any religion in the world, or to none, who are united by their approval of the above objects, by their wish to remove religious antagonisms and to draw together men of good will whatsoever their religious opinions, and by their desire to study religious truths and to share the results of their studies with others. Their bond of union is not the profession of a common belief, but a common

search and aspiration for Truth.

They hold that Truth should be sought by study, by reflection, by purity of life, by devotion to high ideals ; and they regard Truth as a prize to be striven for, not as a dogma to be imposed by authority. They consider that belief should be the result of individual study or intuition, and not its antecedent, and should rest on knowledge, not on assertion. They extend tolerance to all, even to the intolerant, not as a privilege they bestow, but as a duty they perform, and they seek to remove ignorance, not to punish it. They see every religion as an expression of the DIVINE WISDOM, and prefer its study to its condemnation, and its practice to proselytism. Peace is their watchword, as Truth is their aim.

THEOSOPHY is the body of truths which forms the basis of all religions, and which cannot be claimed as the exclusive possession of any. It offers a philosophy which renders life intelligible, and which demonstrates the justice and the love which guide its evolution. It puts death in its rightful place, as a recurring incident in an endless life, opening the gateway of a fuller and more radiant existence. It restores to the world the science of the spirit, teaching man to know the spirit as himself, and the mind and body as his servants. It illuminates the scriptures and doctrines of religions by unveiling their hidden meanings, and thus justifying them at the bar of intelligence, as they are ever justified in the eyes of intuition.

Members of the Theosophical Society study these truths, and Theosophists endeavour to live them. Every one will-

ing to study, to be tolerant, to aim high, and work perseveringly, is welcomed as a member, and it rests with the member to become a true Theosophist.

THE FOUNDERS of the Theosophical Society laid a broad foundation, sufficient for the Four lower Principles—the Quaternary; but the foundation for the Three Higher Principles—the Triad—is that foundation which is already laid, eternal in the heavens, which no *man* layeth.

All that can be built upon the lower foundation, may be compared to shacks, as they are built of “hay and stubble” that which is perishable; but nevertheless, the lower foundation is necessary, in preparing the way for those who are able to enter the Path, and to tread it, or in other words, “to enter the stream,” knowing that the Path leads to the goal—Liberation.

Hence, as the individual *becomes* the Path he is obliged to throw off all the accretions that he has taken on, that do not belong to the Path; there is a continual analysis, taking apart, and synthesis, putting together, doing all the years of his *becoming*, for the Path is life itself.

Members of the Theosophical *Society*, can belong to any religion, but when an individual has entered the Path, he will find that he cannot hold to any dogma, that he cannot serve two Masters, that he cannot be united to the Higher Self, and at the same time serve an *outer* Master; he cannot be an Episcopalian, a Catholic, or hold to any of the Protestant creeds. If you claim to be a true Theosophist ask yourself, why, and you will receive the answer.

THE FINAL PARTING

Is the title of a poem by Mr. Joaquin Miller, "the Poet of the Sierras," who died at San Francisco recently, at the age of 71. The poem was composed on his death-bed, when he knew the end was near. A few hours before consciousness left him the aged poet handed a painfully-written sheet to his wife, with the words : " My last message to the world." The poem runs :

Could I but teach man to believe,
 Could I but make small men to grow,
To break frail spider-webs that weave
 About their thews and bind them low :
Could I but sing one song and slay
Grim doubt, I then could go my way
 In tranquil silence, glad, serene,
 And satisfied from off the scene.
But ah ! this disbelief, this doubt—
This doubt of God, this doubt of good,
 The dammed spot will not out.
Would'st learn to know one little flower
 Its perfume, perfect form, and hue—
Yea, would'st thou have one perfect hour
 Of all the years that come to you ?
Then grow as God hath planted : grow
A lordly oak or daisy low,
 As he hath set His garden ; be
 Just what thou art, or grass or tree.
Thy treasures, up in heaven laid,
 Await thy sure ascending soul—
Life after life ; be not afraid.

THE INDEPENDENT THEOSOPHICAL SOCIETY OF CHICAGO hold their regular weekly meeting on Wednesday evening at 7 :45 at the ATHENAEUM BUILDING, 59 E. Van Buren St., Room 320. Public cordially invited.

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MRS. BESANT

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